

CHARACTERS FROM POULTRY AND INSECTS, CUMULATIVE FAIRY TALES

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Annotation: This article will talk about the positive and negative aspects characteristic of the characters of animals in Iranian folk tales, including foxes and Wolves. Through the behavior of these animals, qualities and vices characteristic of some people in society are defined.

Keywords: fairy tale, legend, short story, saga, tale, plot, story.

In Iran, the body is covered with feathers, most of which are all animals capable of flying or can only fly at low distances are called poultry. Since ancient times, various poultry and insects have been reflected in the artistic literature of folk oral art, nazm and prose, including roosters and hens, pigeons, eagles, partridge, parrot and owls, crows and maggots, ants, scorpions, grasshoppers, fleas. The functions of these poultry and insects in fairy tales are also varietal. For example, the crow played the role of a far-sighted, intelligent person in some stories and fairy tales, while in others it expressed the image of backward, indecent people[1]. Or if parrot is considered a symbol of "pure and virgin life" in one fairy tale[2], in other stories parrot is depicted as a symbol of ignorance. [3].

Hudhud:

In Iranian literature, hudhud's portrayal was more heavily influenced by the Surah of Naml in the Quran[4], with many poets and writers referring to the events of Hazrat Sulayman with the Balkis in their poems and works, referring to hudhud's role in these events[5]. There are different names for hudhud in Persian. – شانه به سر and هدهد. The pountries primary names were, with the first name referring to her voice and the second to her crown on her head. Pupak is another name for him, which comes from the word pup, which means bird's crown, that is, Solomon's feather. But in modern Persian literature, the name hudhud is more common.

"Old fox"[6] and "Hudhud" [7] in Iranian folk tales, the image of hudhud was manifested in different qualities. For example, he was expressed in the fairy tale "The Old Fox" as an image capable of getting out of an elegant and uncomfortable situation (we also talked about this fairy tale above). In this tale, in addition to the hudhud, the fox, the rooster, the duck, were also involved, and the cunning fox, deceiving the rooster, the duck and the hudhud, leads them into a cave and eats them one by one. When the turn comes to hudhud, the elegant hudhud tells the fox that: "من عزیز کرده ی سلیمان هستم هر جا که کارش گیر می کرد دنبال من می فرستاد و این تاجی را هم که می بینی بر بالای سر من است سلیمان با دست خودش به سرم گذاشت و اگر باور نداری من بروم مرغ و خروس های صحرائی را بیاورم تا آن ها گواهی بدهند و تو بدانی من دروغ گو نیستم" ("I am counted from those whom Solomon saw dear. Where his work did not walk, he sent me there. Solomon placed my crown above my head, which you see, with his own hands. If you don't believe it, I'll go to the hens and roosters in the desert to prove that I'm not lying and bring them as witnesses"). Hearing that hens and Roosters are coming, the fox allows him. Hudhud comes upon a pack of horsemen when he comes out of the cave, and they say that the old fox needs bile. Hudhud tells them that he knows where the old fox they are looking for and will guide them, taking them to a cave and telling the fox that: "ای روباه! بیا بیرون و گواهی گواه های مرا گوش کن" ("O fox! Come, listen to what the witnesses say"). As soon as the fox came out of the cave, the horsemen grabbed it and killed the fox to get the necessary bile.

As we can see from the content of the fairy tale, the hudhud in this fairy tale is much smarter and more elegant than other poultry, and in order to save his life, he will have to deceive an old and very cunning fox, convince him of what he says.

Hudhud in the fairy tale "the territory", on the other hand, is embodied as a mantis, an image that makes his speech and actions unthinkable. Hudhud in this fairy tale comes to the city one day and begins to walk, landing on the wall. The children who hear his voice set a trap for him. Hudhud, however, laughs at the children, as if he is not seeing the trap. The sage warns him not to laugh in advance. Hudhud comes to eat the pollen and worm that is in the trap and uniting caution, falls into the trap. The children begin to string it on their feet and pull it. The Sage told him: "ای پوپک! مگر تو به بی خودی بچه نمی خندیدی و نمی گفتی من که از روی هوا آب را در زیر زمین می بینم چه جور دام این ها را نمی بینی؟" ("O pupak, did you not laugh at what the children were doing in vain? Did not say, that I know that there is water at the bottom of the earth standing in the air. How could you not see the trap?"), he says. Hudhud responds that: "چرا اما اهریمن از با پنج انگشت مرا کر و کور و لال کرد. با دو انگشت دو چشمم را گرفت که دام را نبینم. با دو انگشت گوشم را گرفت که پند موبد دانا سرشت را نشنوم و با یک انگشت دهانم را بست که نپرسم چه کنم. دستم به دامت ای مردم! مرا از چنگ این ها رها کن" ("Why, with his five fingers, Akhraman made me deaf, blind and dumb. With two fingers, I closed my two eyes and did not see the trap. I closed my ears with two fingers and did not hear the words of Mubadi wise, closed my mouth with one finger and could not ask what to do. O man! I'm in your hands. They get rid of dust"). The sage calls the children to him and

tells them that it is Akhraman job to offend the sinless birds, that they will release him. The children let hudhud go and he flies off into the woods.

In this fairy tale, hudhud is described as a vain image who believes in his understanding, thinks that he is omniscient, proud, but helpless when trapped, helpless, in need of someone else's help.

The image of hudhud from Iranian folk tales has the following qualities:

- sharp (من پیک حضرت سلیمانم و عزیز کرده ی آن بزرگوارم)؛
- capable of deceiving a cunning fox و (اگر باور نداری من بروم مرغ و خروس های صحرايي را بیاورم تا آن ها گواهی بدهند و تو بدانی من دروغ گو نیستم)؛
- boastful (به بی خردی این بچه ها که برای من دام پهن می کنند! من که از روی هوا آب را در زیر زمین می بینم، دام این بچه ها را نمی بینم؟)؛
- helpless, in need of help) (دستم به دامت ای مردم! مرا از چنگ این ها رها کن).

Well, in these tales, hudhud is manifested both as an image of a proud and self-defense towards other poultry, and as an image of some people who have become uncomfortable and helpless as a result of glorifying and boasting about their qualities and needing the help of others.

Ant:

In Persian literature, ants are represented as a hardworking insect, which they considered a symbol of creative work and activity, as well as satisfaction. Many poets and writers have been positive about the ant. A number of verses about the ant are also quoted in the Quran[8].

While tales from Iranian folk tales titled "Ant aunt, Crow and Judge"[9], "Rooster and Ant"[10], and "Believing Ant"[11] are collected from different provinces of Iran, an almost identical story is depicted, with only ant, crow and judge in the tale "Ant aunt, crow and judge", rooster, ant and hakim in the tale "Rooster and Ant", Ant, and cock and judge in the "Believing Ant". In addition, the beginning of fairy tales differs from each other. For example, in the fairy tale "Ant aunt, crow and judge", the Ant aunt dawn stands in the early, takes ablutions, prays, takes her tent, ties her waist, goes to sweep the mosque, finds cheese on the way, and, having lost someone, brings it to the mosque and puts it on the pulpit. When he looks like a broom, he eats the cheese in a crow's nest. The ant, who despises the crow, shoots his broom at the crow's head-the crow scratches the Ant aunt's eye in pain. Aunt Ant cries and comes to judge's house and says: "تو راه که می رفتی به قالب پنیر دیدم. قاضی می گه: "روزیت بوده". مورچه می گه: "گفتم خوب مال خودم نیس، بردم گذاشتم رو منبر". قاضی می گه: "خوب جاش برده". مورچه می گه: "همین طور که داشتم جارو می کردم کلاغه اومد و به چنگ زد به پنیر... On the way, I saw a slice of cheese on the ground". Judge said, "This is your day." The Ant said, "I carved me on the pulpit, saying that this is not my thing." Judge said, "you put it in a good place." The Ant said, "after sweeping, the crow flew in and picked up the cheese.".. I got angry and hit him hard with a broom... He came back and dusted my eyes"). Judge, however, listens to his comments and tells him that when the crow is pollinated, a fire has flashed through his eyes, fog has struck his eye, and does not solve the problem.

In the fairy tale "Rooster and Ant", the Ant finds a piece of cheese, brings it home and puts it on the windowsill. The Rooster arrives and eats her, and the two hit each other on the head. The next day, the two go to hakim and tell him what happened. But hakim does not say anything and says to the rooster ant: "ای مورچه این چه کاری بود تو کردی؟" ("O Ant, What Have you done"). So ant: "حق ات بود." ("You are right"), he says. After that, to solve the problem, the ant will release the rooster to live separately.

In the opening sequence of the fairy ant. The ant earns money while sweeping the mosque and goes to the market to buy laundry soap and lunch bread and cheese. While he is washing his neighbor's cock comes and asks for a pot. The ant, whose hand is not clean, tells the rooster that he will take it himself, but will not touch the cheese under the basket. The Rooster eats it when the ant tries to get the cheese for lunch. The two fight, hurting each other. The next day, the two go to judge and tell him what happened. When judge brings the ant himself without melting, the rooster tells him that he will not see the cheese, accusing the ant of begging, double-facing, and the rooster of doing the dog's job.

As we can see, the ant in the fairy tales "Ant aunt, Crow and judge", "Rooster and Ant" and "Believing Ant" manifested itself as an honest, hardworking image that eats its own grief. He sweeps and cleans the mosque at his discretion. Does not entrust someone's deposit. But he is ready to fight and punch if someone takes what belongs to him. He is smart, able to solve the problem that the referee did not solve on his own.

The main qualities of the image of the ant in Iranian folk tales are as follows:

- laborer (مورچه ای بود خیلی مومن، هر روز مسجد را جارو می کرد)؛
- honest and does not entrust someone else's deposit (به خودش می گه: نه، این مال خودم نیس، حتماً مال کسبه گم کرده، اینو باید ببرم (تو مسجد بزرگ رو منبر)؛
- intelligent and solves his own problem. (برو من دیگر تو را نزد خودم نمی گذارم باشی". مورچه پس از آن خانه اش را جدا کرد).

Thus, through the image of an ant, vices are exposed, such as the fact that the people are found in marriage, that some disinterested people can look at someone's thing, take it without asking. Glorifies those who work hard and get married honestly. The image of an ant, which eats its own grief despite its seemingly small and delicate appearance, is an example for large and small people.

Other peoples like Iranian folk tales include cumulative tales involving poultry and insects. For example, the fairy tale "The sparrow who sought the strongest" [12] describes the curious sparrow as looking for the strongest thing in the world. One day, the sparrow goes to drink water, scrapes his foot on the yacht, and blood flows from his foot. Then he: "ای یخ تو چقدر زور داری که پای منو بریدی" ("O how strong you are, you cut me off my leg"), he says. Then says that if I were strong, the disaster would not melt it. Sparrow asks sun if he is strong, and sun says that if he were strong, the mountain would not be blocked by the rays. The sparrow comes to the mountain in the same, then the lawn, then the goat, the butcher and finally the cat, and: "زور دارم و زور بچه، موشارو می گیرم با پنجه، نمنم می خورده کلوجه، میاره هفت تا هفت تا بچه" ("I have strength, my children are also strong, I catch mice with my nails, my partner eats sweets and gives birth to seven or seven children"), he says.

The fairy tale "The flea fell into the oven, the ant-sorrow" [13] depicts the flea incident, in which an ant is friends with an ant, one day an ant darkens the dough for baking, and a flea falls into the oven to cover the bread so that it burns. The Ant is deeply saddened by his friend's condition and begins to hit his head against a tree. Then the dove sitting in this tree asks what happened, and the ant says: "کک به تنور، مورچه خاک به سر" ("The flea fell into the oven, the ant-sorrow"). Then the feathers of the pigeon will pour out, and the tree will ask him what happened. The pigeon ant adds self-pain to his sentences. From the his background, the tree adds its problem, then the water in the river, wheat, father, daughter, mother, son, teacher. When the teacher is asked what the donkey was, he also thinks what is going to happen now, but the donkey laughs at them and sings and dances.

"Aunt cockroach" [14], "Restless hen" [15], "Tail-sewing" [16] and other similar cumulative fairy tales are mainly aimed at children, the funny situation of the characters in them, the words of which are of great interest to children. The following features of sparrow, ant, cockroach and other images in fairy tales, which we have already considered, can be mentioned:

- curiosity (sparrow)؛ (تو چقدر زور داری که بخو آب می کنی؛ تو چقدر زور داری که این علف که از کوه میاد بیرون، می خوری)
- compassion (flea)؛ (مورچه وقتی دید کک سوخت، شیوان و زاری کرد و یخه چلک داد و آمد بیرون، بنا کرد خاک بر سر ریختن)
- beautiful and loves to break into himself (cockroach)؛ (در شهرت زیبا به خاله سوسکه قشنگی بود که به روز پیراهنی از پوست پیاز، روسری از پوست سیر، چادری از پوست بادمجان و به جفت کفش خیلی قشنگ از پوست سجد دوخت و پوشید و بیرون رفت).

Well, poultry, birds and insects in Iranian folk tales show different qualities, actions inherent in humans. In these fairy tales, positive traits such as intelligence and elegance, leadership and compassion, curiosity and beauty, and negative traits such as selfishness and whims, deceit and agony, indifference and backwardness show brightly the behavior, gaitfulness of different people in society.

Thus, the main participants in fairy tales about animals are wild or domestic animals, birds, insects, sometimes plants and people. Fairy tales about the animal world are not very similar to stories in animal life. Animals in fairy tales to a certain extent act in accordance with their nature, and they show more, above all, one or another characteristic of humans, one or another action. Therefore, the animal world in fairy tales is filled with human imagination, and it is considered a form of expression of human thoughts and feelings, its relationship to life.

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